

Travelling Texts – Texts Travelling  
*A Gedenkschrift* in Memory of Hans Sauer

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English and Beyond

herausgegeben von † Hans Sauer, Gaby Waxenberger,  
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## Introduction

This book started out as a *Festschrift* on the occasion of Hans Sauer's 75th birthday, incorporating in large parts contributions to a symposium organised in his honour in November 2021. Due to Covid restrictions, the symposium was held via Zoom although the guest of honour would have much preferred to meet all participants in person. More than one year later, the book completes its journey as a *Gedenkschrift*. Hans Sauer passed away on 31 May 2022.

The title *Travelling Texts – Texts Travelling* owes everything to its dedicatee who was a keen traveller. During his years as a student at the University of Munich (LMU), he spent two years in the UK, as an assistant teacher in Bolton, Lancashire in 1969/70, and as a lector for German at Westfield College at the University of London in 1973/74. Less itinerant students would have restricted themselves to one year abroad. After having taken his PhD in 1976, he completed his postdoctoral degree (*Habilitation*) in 1986 and soon after, left for Würzburg to serve as an associate professor at its university. In 1993, he moved on to Dresden where he became a full professor at the Technische Universität. Four years later, he returned to Munich and accepted the chair of his former *Doktorvater* Helmut Gneuss. But we must see these places – Würzburg, Dresden, and Munich – only as mainstays from whence he could travel to all parts of the world. Hans Sauer himself collected a list of his travels as visiting scholar and visiting professor, which is attached to this introduction. It shows that there is hardly a continent that he did not tread and reveals where he left his most lasting traces.

Yet, Hans Sauer did not only travel the world during his lifetime. He also travelled through time, which led him as far back as the Middle Ages where he made friends with early Middle English word formation, Old English plant and animal names, and Middle English binomials and interjections. From his position in the medieval period, he managed to look into the present and showed how past stages of English can explain later ones. As part of his research, he travelled many a text, to some of which he kept returning frequently. Among these are *Beowulf*, the *Épinal-Erfurt Glossary*, *The Owl and the Nightingale*, Caxton's *Ovid*, and Chaucer's *Canterbury Tales*.<sup>1</sup>

Hans Sauer's passion for all kinds of textual and temporal travels is reflected in this volume, which consists of two parts – one dedicated to linguistic studies, the other one to philological and medieval studies. **Gaby Waxenberger**'s contribution opens up the first part of this book. She offers a reassessment of the Watchfield Mount – a fitting of the remains of a container for a balance and weights, which was found in an early Anglo-Saxon grave and bears a runic inscription. While archaeological studies indicate that the grave could be either that of a traveller from the Continent or of a local, runological and linguistic arguments speak for an English provenance of the inscription.

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<sup>1</sup> A list of Hans Sauer's publications is attached to the end of this introduction.

**Alfred Bammesberger's** article is concerned with the interjection *wow*, an expression of surprise which has been adopted into many different languages. These adoptions represent the more recent travels of *wow* whereas Bammesberger is interested in its older travels. While *wow* may be attributed an exclamatory origin, he advances a possible alternative origin to this by tracing it back to the OE noun *wōh* 'crookedness, error'. Pointing to a parallel development in OHG *wah*, which was used as an exclamation meaning 'shame on you', Bammesberger suggests that PDE *wow* may well be based on OE *wōh* with its negative connotations.

In his contribution, **Michael Herren** takes us on a journey into the imaginary world of 7th century users of the *Épinal-Erfurt Glossary*. Focussing on four areas of ancient life, Herren discusses the lemmas and definitions, and wonders what the Anglo-Saxons might have made of, e.g., entries garbled in transmission, or entries for concepts that were unknown to them. He concludes that while some of the 'classical' entries seem to have been of rather limited usefulness when the classical texts were not available, others were very helpful in understanding the classical world. All in all, he reminds us, *Épinal-Erfurt* stood at the beginning of the medieval glossary tradition, and despite all difficulties, its study offers valuable insights into the beginnings of Anglo-Saxon scholarship.

Through such early medieval glosses and glossaries, words travelled from the British Isles to the Continent. Some words that came from Old English into Old High German are loans, yet in other cases it is not easy to determine whether a word is a traveller in the strict sense or whether it is etymologically related to an Old English or West Germanic word. **Brigitte Bulitta** reconstructs the possible travels of *secchimgom* in the early ninth-century German glossary Gl 4,220,21.

To describe travels and travelling, verbs of motion are indispensable. **Michiko Ogura's** contribution discusses the employment of Old and Middle English motion verbs in the same or similar contexts, using examples from the *Lindisfarne*, *Rushworth*, and *West Saxon Gospels*, from *Lazamon's Brut*, and *Cursor Mundi*. For instance, she shows how the meanings of Old English *cuman* came to be expressed by *come*, *become*, *arrive*, *approach*, *occur*, or how the senses of *gān* diverged semantically into *go*, *walk*, *wander*, etc. On the example of motion verbs, we gain much insight into the diversity of expression and lexical enrichment of different writers in the medieval period.

**Kousuke Kaita's** contribution explores continuity and change between the Old English and Middle English periods in the expression of exhortation. Drawing on examples from the *Dictionary of Old English Web Corpus (DOEC)* as well as Early Middle English homilies and verse texts, he identifies Early Middle English '*lætan / lēten + we*' as a bridging construction between Old English *uton we* 'let us', complemented by a subject pronoun, and Middle English *let us*, complemented by an object pronoun. The article highlights the role of metacommunicative uses of *leten we* in this transition process. In these, the speaker involves the hearer or reader to initiate a change of topic.

In her study, **Ursula Lenker** explores the different functions of the imperative in the Middle English period. Her analysis is based on the fictional dialogues of Chaucer's *Troilus and Criseyde* (Books I and II) and the frame narratives of the *Canterbury Tales*. She demonstrates that in contrast to the common assumption that the imperative mood was (and is) the 'command form', the non-directive functions of the imperative were far more frequent in her Middle English corpus. She shows, thus, that the imperative was used in very similar functions as in today's (fictional) face-to-face interaction: it proves to be indicative of "language of immediate action", to support "discourse organisation", and, very often, to mark the action requested in the imperative as being beneficial to the addressee rather than to the speaker, thus attesting to "hearer-" rather than "speaker-desirability".

In his contribution, **Manfred Markus** demonstrates that the online version of Joseph Wright's *English Dialect Dictionary (EDD Online)* does not only offer retrospective information on the etymology of dialect lexis of the 18th and 19th centuries, but moreover allows its users to prospectively explore the currency of words used by well-known Middle English authors such as Geoffrey Chaucer. Markus finds evidence for the long-lasting popularity of what he terms "Chaucer words" well into the late modern period.

**Elisabeth Reber** studies the evolution of the concessive markers *THOUGH*, *ALTHOUGH*, and *ALL THOUGH* in English letters of the late medieval and early modern periods. Her analysis based on the *Parsed Corpus of Early English Correspondence (PCEEC)* does not only point at a considerable rise in frequency of the form *THOUGH* from the late 16th century onwards, but also at a diversification of its syntactic and discursive functions. In particular, Reber identifies a concessive reason-for-writing formula involving *THOUGH-YET* in 16th- and 17th-century autograph letters.

**Judith Huber** explores the contexts in which the response particle *YEA* for positive antecedents disappeared in favour of *YES*, which spread from being used after negative to positive antecedents. Since the loss of *YEA* took place in the early 17th century, Huber's pilot study is a qualitative analysis of the occurrences of *YEA* and *YES* in Early Modern English dialogues in four language teaching handbooks of the period (1573 and 1625). The results show that it is not enough to focus on the formal presence of negative elements in the antecedents, but that their pragmatics have to be taken into account as well. The contexts bridging the use of *YES* after negative antecedents with the (innovative) use of *YES* after positive antecedents seems to have been those in which formal positives were combined with statements of negative epistemic implicatures.

**Elke Ronneberger-Sibold's** diachronic study explores German brand names as minimal texts encapsulating associations of "travelling in the widest sense". It is shown that brand names, despite often being morphologically or semantically deviant or opaque, may evoke a Mediterranean flair through their Italian, Spanish or Portuguese sound shape. This is particularly true of pseudo-exoticisms, which are devoid of lexical meaning and thus completely unknown to customers but suggest images of exotic far away countries. It is therefore not surprising that diachronically, brand names evoking



associations of travelling have enjoyed continuous popularity, except for a dip during the Nazi regime and World War II. The linguistic patterns attested in the brand names overall closely reflect the political and social developments in Germany between 1984 and 2014.

The second part of this *Gedenkschrift* starts off with a contribution on the probably most prototypical of all travelling texts: letters. **Gernot Wieland** investigates five of them – four that made it into our times, and one that got lost. All of them give testimony of a dispute between Alcuin and Charlemagne about a cleric who escaped prison and found church sanctuary at Tours. Wieland reasonably assumes that two of these letters crossed in the mail on their way from Aachen to Tours and vice versa, and he reconstructs some of the content of the lost missive. Hence, his study allows for a re-evaluation of the two men's quarrel.

Songs may travel and leave their footprints in several manuscripts. Accompanied by a neumatic notation, the Latin poem *Ad mensam Philosophiae* and the rhythm *O genitrix* made such a journey together and found their way into the Cotton manuscript Julius A. vi. **Patrizia Lendinara** shows that they most likely set out in Normandy. Besides, her contribution offers an edition of the Julius version of *Ad mensam* and compares variants of this poem as transmitted in several English and European manuscripts.

**Joyce Hill** sends us on the trail of Anglo-Saxon abbot and bishop Wilfrid and his travels as reported by his biographer Stephen of Ripon and the Venerable Bede. Hill explores the motives for Wilfrid's travels, and investigates various details of how these travels were accomplished, e.g., whether by horse or by foot, using established routes or travelling by sea, and whom he met on his travels. Hill points out the various ways in which the travels influenced Wilfrid, shaping not only his ideas and thoughts, but also the monastery in Ripon, and how he also collected relics as well as objects for the adornment of his churches. In the last part of her paper, Hill follows the trail of the precious gospel-book Wilfrid commissioned, the traces of which, eventually, were lost.

**Peter Bierbaumer** and **Felix Hausleitner** encourage the re-reading of Wulfstan's report of his voyage(s) to the Baltic Sea Region and the encounters and experiences Wulfstan relates as an account grounded in real-life experiences. This is in response to the general scholarly assumption that parts of Wulfstan's account sum up to a "list of local mirabilia" that lack any support from written sources or archaeological data. To prove their claim, the authors address, in chronological order of the account, controversial passages and present insights from recent research into archaeological findings, especially from Estonian researchers working in the field of the archaeology of Estland in the Viking Age.

**Kerstin Majewski** traces the journey of the ox in three Exeter Book riddles, concentrating on riddle no. 72. She discusses previous interpretations of this riddle and offers her own close reading of the text. Majewski reads the life journey of the ox as an allegory of Christ's Passion and, in general, argues for a multidimensional interpre-

tation of Old English riddles. Her version is supported by references to other texts of the period, e.g., to *The Ruthwell Crucifixion Poem* or *The Dream of the Rood*.

**William Marx's** contribution is concerned with manuscript variation. He establishes four ways that bring about such variation: a scribe's intentional varying of a text by copying it twice in different ways; the embedding of textual revisions and embellishments; the adding of marginalia; the transmission of texts from one manuscript to another whereby old textual companions are lost while new ones are found. Marx highlights each of these "traces of travelling" by analysing the Middle English *Liber Aureus and Gospel of Nicodemus*, its Latin source texts, and its variant forms in four different manuscripts.

The first man to walk on the moon was Neil Armstrong in 1969, but a 'man in the moon' is already recorded in the early-14th-century *Harley Lyrics* (British Library, MS Harley 2253, fols. 114v–115r). **Monika Kirner-Ludwig** approaches the Middle English text and its motif of the man in the moon from a historio-linguistic perspective, offering a new reading and translation that does justice to the lexical ambiguities of the *man in be mone*. She argues that there are several possible readings of *mone* which leave much room for interpretation by and entertainment of the audience – then and now.

Written material travels through time and takes on different shapes in the course of this journey. **Margaret Connolly** traces accidental travels of fragments of medieval manuscript parchment that were used for binding printed books in the early modern period, and that come to light only today as the books need restoration. She shows how sustainability was common practice so that new books were made out of old or unwanted ones, whereas a textual relationship of the manuscript text with the printed text was merely a coincidental conjunction in most cases. Connolly's examples all stem from the library of the University of St Andrews, and she concentrates on books that were printed in Germany in the 15th and 16th centuries.

**Hedwig Gwosdek** dedicates her essay to the changes that grammar teaching underwent in the early modern English classroom. Drawing attention to the many different texts that were in use, she shows by what means Latin had been taught before *Lily's Latin Grammar* was prescribed as the standard school book by Henry VIII in 1540. Her source material ranges from official documents, school books, booksellers' records, and notes written by pupils themselves, all of which show that there was an awareness of the high amount of different grammars in use and of the problems this variation brought about.

**Winfried Rudolf's** article provides new manuscript evidence for Old English lexicography in the late 17th and early 18th centuries, examining how three northern German scholars – Abraham Hinckelmann, Dietrich von Stade, and Johann Georg von Eckhart – copied, collated, and extended Friedrich Lindenbrog's Old English glosses. Their work marks the beginning of a serious and systematic engagement with Old English lexicography in northern Germany.

There are countless re-tellings and adaptations of Geoffrey Chaucer's *Canterbury Tales*. The four volumes of *Refugee Tales*, modelled on the medieval classic, are at the centre of **Helge Nowak's** article. The stories sprung from an initiative of British charities, opposing the harsh treatment of refugees in the UK, for which they organised annual protest walks to Canterbury. Nowak traces various forms of inspiration that Chaucer's tales had on the 21st-century narratives of and about refugees.

**Oliver M. Traxel's** is the last contribution to this *Gedenkschrift*. By examining a range of different gamebooks which are set in the Middle Ages or in a world inspired by medieval legends or literature, Traxel tries to answer the question 'Can the mind of a reader actually travel through a fictional world described by the author?'. The audience of these gamebooks can actively influence the plot and thus create a unique reading experience by assuming the role of a character who usually goes on a quest. Traxel introduces several gamebooks and investigates the figure of the traveller, the reasons for and the directions of travels, and the way the fictitious world is shaped by the traveller's journey.

We, the editors of this book, would like to thank all authors – not only for their inspiring contributions but also for showing such great patience in the transitional phase, when the book's orientation changed from being a *Festschrift* to being a *Gedenkschrift*. When Hans had passed away, we invited them to share their memories of Hans; some of them felt that they wanted to accept the offer. Their words complete this book. However, readers may also come across dedications and birthday wishes to Hans that were obviously written when he was still alive. Together with the authors, we decided to leave them as they are and not change their wording. After all, this volume started out as a birthday present.

A warm thanks goes to Ursula Lenker for her financial support with this edition, and for 'lending' us her student assistant Sarah Potye who helped to create the final version of this volume. Last but not least, we are very grateful to Gabriele Sauer; she shared personal memories of her husband with us and helped to compile the list of publications. Besides, she took the picture of Hans whose photo-edited version graces this book.

Munich, April 2023

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Christine Elsweiler  
Ulrike Krischke  
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